

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the churches."

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THE CHRISTIAN SECRETARY.
PUBLISHED BY PHILEMON CANFIELD,
HARTFORD, CONN.

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From the Southern Religious Telegraph.

SKETCHES OF CHURCH HISTORY.

The Church in the 14th Century.

Many efforts were made by the popes, in this century, to renew the holy wars against the Turks and Saracens. Several armies were raised at different times, and considerable preparations were made to fit out expeditions to Palestine; but from one cause and another, they all failed, and nothing was done. During this century, the Christian religion was almost extirpated in the East by the Turks and Tartars. Timurlane, the powerful emperor of the Tartars, as a disciple of Mohammed, thought it his duty to make war upon the Christians, in order to convert them to the true faith, and therefore inflicted upon them numberless evils; cruelly butchering some, and dooming others to perpetual slavery.

During this century, the barbarians in the north of Europe, that still adhered to their ancient idolatry, were, by one means and another, brought over to the Christian faith. In this work, the Teutonic Knights performed no small share, by wars and massacres. The Jews suffered great persecution in many countries in this century; and many of them were compelled to profess Christianity in order to save their lives. The Saracens or Moors still maintained a footing in Spain; and against them continual wars were waged by the Christian kings of Castile, Arragon, and Navarre.

The literature and philosophy of this age, although generally improving, were yet very imperfect, and not very profitable. Aristotle reigned in the schools, and violent contests were carried on between the *Realists* and *Nominalists*. Among the latter, William Occam and John Buridan, distinguished themselves. Astrology, or the art of prognosticating the fortunes of men by the stars, was extensively cultivated by the philosophers of this day. Yet caution was necessary in order to avoid impeachment for magic, and to escape the hands of the Inquisitors. This caution was not sufficiently observed by Cæcilius Asculanus, a very noted peripatetic philosopher, astrologer, mathematician and physician. For, having, by mechanical arts, performed some things that appeared miraculous to the vulgar, and uttered predictions that proved to be true, he fell under suspicion of having intercourse with the devil, and was committed to the flames by the Inquisition, at Florence, A. D. 1327. Thomas Bradwardine, an Englishman, and bishop of Canterbury, distinguished himself as a mathematician. The celebrated Petrarch and Dante, in Italy, gave a spring to the cultivation of polite literature.

The popes and the clergy of this age were exceedingly corrupt, and almost every kind of wickedness was practised and carried on under the guise of religion. All honest and good men ardently wished for a reformation of the church, both in its head, and in its members; and it was usual to express it. But so great was now the papal power, that it was no easy matter to accomplish this. Yet this dominion of the Roman pontiffs, impregnable and durable as it seemed to be, was gradually undermined and weakened in this century, partly by the rash insolence of the pontiffs themselves, and partly by the occurrence of certain unexpected events. The commencement of the weakening of the papal power is referred to the contest between Boniface VIII. who governed the Latin church at the beginning of this century, and Philip the Fair, king of France. In a very haughty letter addressed to Philip, Boniface maintained that all kings and persons whatsoever, by divine command, owed perfect obedience to the Roman pontiffs, and this not only in religious matters, but likewise in secular and human affairs. The king replied with great severity. Boniface then published the celebrated bull, called *Unam Sanctam*. "In this bull," the pontiff asserts that there is but one church of Christ, under one head, as there was but one ark under the command of Noah; all out of which necessarily perish: that the sole head of the church on earth is Christ's viceregent, St. Peter and his successors, who are amenable to none but God; that both swords, the *spiritual* and the *material*, are in the power of the church; the latter to be wielded for the church, or by the kings and soldiers, at the nod and pleasure of the priesthood, and the former to be wielded by the church or the priesthood; that the temporal power is subordinated to the spiritual; otherwise the church would be a double headed monster; that whoever resists this order of things, resists the ordinance of God; and he concludes thus: "We declare, determine, and decree, that it is absolutely necessary to salvation, that every human being should be subject to all Roman pontiffs." The king, on the contrary, in an assembly of his nobles, publicly charged the pontiff of *heresy, simony, dishonesty* and other enormities; and urged the calling of a general

council in order to depose the guilty pontiff from his office. The pontiff, in return, excommunicated the king and all his adherents, A. D. 1303. Upon this, Philip sent William de Nogaret, a famous lawyer, and a bold and fearless man, who raised a small force, suddenly attacked Boniface, who was living securely at Anagni, made him prisoner, wounded him, and, among other severe indignities, struck him on the head with his iron gauntlet. The pope was rescued out of his hands, but died soon after, from the violence of his rage and anguish of mind. This taught succeeding popes the salutary lesson that sometimes it was necessary to fear the wrath of a king, and to conciliate the civil powers. Philip managed to have a Frenchman created pontiff at Rome, A. D. 1305, over whom he could exercise control. He assumed the name of Clement V. and in compliance with the wishes of the French king, remained in France, and transferred the pontifical court to Avignon, where it continued for seventy years. This period the Italians call the *Babylonish captivity*. The residence of the popes at Avignon tended in no small degree to lessen their power and influence. The *Ghibelline* faction in Italy, hostile to the popes, assumed greater boldness, and several cities revolted from the popes. Rome itself became the parent and foment of tumults, cabals, and civil wars; and the laws and decrees sent thither from France, were publicly treated with contempt; and that not merely by the mobs, but also by the common citizens. A great part of Europe followed the example of Italy; and numberless examples shew, that the people of Europe at ributed far less power to the fulminations and decrees issued from France, than to those issued from Rome. The prophetic vial began to be poured out upon the seat of the beast, and his kingdom to be full of darkness. (Rev. 16:10.)

After the death of Gregory XI. A. D. 1378, two popes were chosen: one assumed the name of Urban VI. and resided at Rome; the other assumed the name of Clement VII. and resided at Avignon. The cardinals chose the first to please the people of Rome, and the second, to please themselves and others; and which of these was the legitimate and true pontiff, still remains uncertain; nor can it be fully ascertained from all the documents, which have been published in great abundance by both parties. France, Spain, Scotland, Sicily, and Cyprus, espoused the cause of Clement; the other countries of Europe regarded Urban as the true viceregent of Christ. "Thus the unity of the Latin church," says Mosheim, "as existing under one head, came to an end, at the death of Gregory XI.; and that most unhappy disunion ensued, which is usually denominated the *great schism of the West*. For during fifty years, the church had two or three heads; and the contemporary pontiffs assailed each other, with communications, maledictions, and hostile measures. The calamities and distress of those times are indescribable. For beside the perpetual contentions and wars between the pontifical factions, which were ruinous to great numbers, involving them in loss of life or of property; nearly all sense of religion was in many places extinguished, and wickedness daily acquired greater impunity and boldness; the clergy, previously corrupt, now laid aside even the appearance of piety and godliness, while those who called themselves Christ's viceregents were at open war with each other; and the conscientious people, who believed that no one could be saved without living in subjection to Christ's viceregent were thrown into the greatest perplexity and anxiety of mind. Yet both the church and the state received very considerable advantages from these great calamities. For the nerves of the pontifical power were cut by these dissensions, and could not afterwards be restored; and kings and princes who had before been in a sense the servants of the pontiffs, now became their judges and masters. Moreover, great numbers, possessing some measure of discernment, despised and disregarded those pontiffs, who could fight for empire; and committed themselves and their salvation into the hands of God, and acknowledged that the church and religion might remain to be safe without any visible head of the church." This passage of church history must present some embarrassment to those who build upon a regular, verifiable, episcopal succession from the apostles.

W.
From McCoy's Annual Register of Indian Affairs within the Indian (or Western) Territory.

PLEA FOR THE ABORIGINES OF NORTH AMERICA.

No. 5.

Error of supposing that Indians possess peculiar Propensities.

In making out our plea for the Aborigines, we feel confident that our object will be attained, with least difficulty, by a candid admission of facts, evil as well as good, in relation to them. Viewing them in their true condition, it may be difficult to repress a dropping tear over fallen, depraved, wretched, unimproved, human nature. While we sympathize with their sufferings, pity their ignorance, and wonder at their superstition, we are shocked by their crimes, and shudder for their fate. Still, we are confident, that one of their greatest misfortunes has been, that they have been misrepresented by white men who have mingled with them, or who have written respecting them from the information of others. This man studiously conceals their vices, and would persuade the world

that they are a virtuous people, while that seems to imagine them to be, naturally, too vicious to be capable of performing virtuous acts. One labors to prove that they are uncommonly wise, while another argues that their minds are too obtuse to be susceptible of improvement. All, however, seem to agree in supposing that they possess a structure of mind and disposition, in some respects, peculiar to themselves, and among these peculiarities, is their supposed predilection for hunting and war, which is ascribed to them by common consent. All this is visionary and erroneous. The external circumstances of the Indians are such as are peculiar to themselves; but their minds and dispositions have nothing peculiar belonging to them.

Could this erroneous impression upon the minds of white men be effaced, the larger portion of the difficulties attending our Indian relations would be obviated. If we could feel, that, excepting their habits of life, the Indians are precisely like other people, neither worse nor better, with neither less nor more natural understanding, with propensities precisely similar to the propensities of other nations, we should allow them equal claims upon our sympathies with others, would regulate our conduct towards them by the same rules, would respect their rights with the same scrupulosity, and for their improvement we should employ the same means that we apply to the improvement of others. Instead of lengthy metaphysical discussions about man in his rude state, and how he advances step by step towards civilization, when, by the by, man had never, since his creation, been known to exist in the rude state presupposed, until our acquaintance with the Aborigines of America; and instead of prescriptions of remedies for the relief of Indians, as peculiar in their operations, as the phrenized imaginations of men have conceived the Indian character to be, we should turn to our own firesides, and remember that our sons and daughters would all sink into savagism, were it not for the means with which a kind Providence has furnished us to prevent it; means, the influence of which has not been brought to bear upon the Indians. We should reflect that Indian children come into the world with precisely such propensities as our own possess; and, under similar circumstances, might be expected to act a similar part. To all which, it would be suitable to add, the reflection that the preventives of ruin, and the facilities to improvement with which we are blessed, have been communicated to us through the kindness and instrumentality of others, and that it would be proper for us to become instruments of relief even to the neglected Indian.

We err in supposing that the civilized portion of the human family has advanced, step by step, from the point most remote from civilization to its present condition, and hence, ascribe some natural defect to the Indians because they have not improved. The rude state in which we date our origin never existed, except in the bewildered imaginations. Adam and Cain tilled the ground, Abel was a herdsman, Noah and his family entered upon the business of agriculture, and the necessary mechanic arts, as soon as they left the ark.

If men, by events unknown to us, were cast upon a continent like ours, deprived of the helps to improvement which were granted to Adam and Noah, where necessity did not dictate a different course in their conduct, a period, longer or shorter, would elapse, before they would rise from their wretched condition. The Aborigines of America are these people;—the only people, we repeat it, that, previously to our acquaintance with them, had ever been known to exist upon earth, in a state of nature. The period in which they have remained unimproved has been long, but we have no evidence that it would have been shorter with any other people, had they been placed in similar circumstances.

If cast upon our continent without the use of iron, to aid in agriculture, and in mechanic arts, and without seed from their mother country for their fields, their necessities would impel them to seek food from the spontaneous productions of nature. The world before them was wide, and they long continued this method of obtaining a living.

Civil Government, and Improvement in the Arts of Life.

On the discovery of America by Europeans, the natives were scattered over it in a state of anarchy; but not in that condition which follows the destruction of government by sedition. We have just grounds to believe that civil government, properly speaking, had never existed among them. It may be presumed that, as they multiplied, they spread abroad over the country, without organization into civil government, and as the game diminished in the vicinity of an occupied place by the increase of those who consumed it, bands divided and subdivided, and pitched their tents where the necessities of life could be more easily obtained. This has been the course of their conduct since our acquaintance with them.

To naked Indians, the attractions of the warmer climates would naturally be greater than those of the colder, hence population became more dense in the former than in the latter. In proportion to the increase of population, was the difficulty of obtaining subsistence upon the uncultivated productions of nature. In those places, circumstances would naturally suggest the idea of cultivating the soil, and there the earlier efforts towards civilization were made, as in Mexico, &c. Some tribes in California, and in other parts

of those warm countries were exceedingly wretched. But speaking in general terms, the cultivation of the soil, and efforts of mechanism diminished as we proceeded northward.

Precisely in proportion to the improvement which they had made in agriculture and the mechanic arts, were the municipal regulations of the tribes severally. Hunters did not need laws, and they acknowledged none. Such as acquired some property by industry, felt the necessity of civil government in proportion to the rights which they had to secure. The principles of individuality of right in property, and of civil government, naturally cherish each other; out of the former springs a spirit of enterprise and improvement, the latter binds society together for purposes of mutual safety, encouragement, and assistance.

In regard to manual labor, the Mexicans had made greater improvements than others, and among them existed the nearest resemblance to civilized government. Civil government and improvement in the arts, are necessarily coætant. The one cannot exist without the other. Deprive a community of municipal laws, and society is destroyed. A decline of the arts and sciences, and a consequent increase of wretchedness necessarily ensues. Deprive our happy United States of its Constitution, thence proceed to demolish the constitution of the several states, and all the minia of civil government within each, and how wretched would our condition be! Notwithstanding the extensive knowledge of the arts of life which we now possess, we should daily become less comfortable, and with the Bible in our hands we should become less virtuous, until we sunk down to the wretchedness of the Indians in their unimproved state.

The more ambitious might become chieftains of such parties as they could rally, but without some judicial regulations for the administration of justice within their several spheres the standing of each would become merely nominal, like that of an Indian Chief, who has little of that which is real in his office, and even that little, he would not possess, were it not for the shadow of civil compact that exists among them. Civil government under some name is the adhesive principle which unites man to his fellow man, for mutual benefit, and without it he cannot improve the arts and sciences.

Were we deprived of civil government we should have no common interests to defend against an invading foe. If individual interests were threatened, and common sense should, from similarity of circumstances bring us together to oppose the invasion of the rights of all, we could make no effectual resistance without organization. Unprotected from the invasion of others, and unassisted by one another, we should continue to degenerate until we had reached the lowest point in human wretchedness. Nothing could prevent it but the re-establishment of civil government; and this would prevent it as certainly as that the rising of the sun illuminates our dwellings.

This is the condition of the Aborigines of America, excepting so far as the shadow of civil government does exist among them. Why then should we attribute to them some peculiar propensity to degeneracy, when we perceive, that if we were deprived of civil government, as nearly as they are, and were thrown into a state of anarchy similar to theirs, our condition would become equally deplorable?

The Indians, even in their unimproved state, have a semblance of civil government and a contracted round of religious ceremonies.—But they have no greater portion of either than human beings must necessarily possess. Man being a social and a religious being, does necessarily feel, to some extent, the influence of principles relating to society in this world, and society in the next. We have above stated the incontrovertible fact, that the difference in the condition of various Indian tribes has been in due proportion to the extent to which each had become subordinate to the bonds of society, subordinate to civil government.

The cause of Indian Degeneracy.

We have now arrived at the true source of Indian degeneracy, to wit, the absence of civil government, or its laxity where it does exist.—Nothing can be more obvious than that people cannot improve in the arts and sciences without being united in civil government, by which they become united for mutual comfort, and for the mutual defence of their comforts. The Indians, first, by causes which existed solely among themselves, and secondly, by the nature of the policy of European intercourse, so far as it has been extended among them, have been detained in circumstances in which, it has been impossible, in the nature of things, for them to be any thing better than what we now find them to be. For their wretchedness, before we were acquainted with them, we are not blameable. But for the augmentation of their miseries by our mistaken and destructive policy, we cannot be innocent.

The division of Indians into distinct bands, each headed by a chief, has been fostered by their habits of procuring subsistence from the spontaneous productions of nature. The absence of civil government left every one, in some measure, to act for himself, and necessarily cherished their roving habits, at the same time that their unsettled condition as naturally fostered their indifference to civil government. These two circumstances continually influenced each other, and on the discovery of America by Europeans, had been but slightly altered in a few places, in which a degree of civil government, and improvement in the arts were exis-

tent. The principle of chieftaincy necessarily belongs to the rudeness of Indian condition, and so long as the former exists, it will foster the latter. A spirit of insubordination, the achievement of some act of magnitude in savage life, or, even age, may create a man a chief.—Hence chiefs multiply in proportion to the out-spreading of Indian population. With their narrow conceptions of the future, it is not surprising that they who are ambitious to become chiefs should limit their ambition to the little sphere of their several chieftaincies. Without the abolition of this Indian custom, which, we repeat it, necessarily belongs to uncivilized, and not to civilized man, we can no more hope for the elevation of Indians to the blessings of a civilized state, than we could hope to heal a wound while a splintered bone rankled within.

This Indian custom, found at the very root of their rudeness, has been invariably fostered by the nature of European intercourse. We appoint an agent or agents to each tribe, and thus perpetuate the distinctive character of the tribes severally. We recognize the chiefs as such, hence, cherish the practices attendant upon the existence of chieftaincies.

The Indian agency system is but a part of that of which we are speaking, and chimes well with it. It is an awkward anomaly in civil government, producing unnecessary cost and vexation to us, and promotive of the rapid decline of the Indians. Let us not be misunderstood. We are not blaming men, we are blaming measures. And this we do fearlessly, believing that we shall be sustained by the deliberate judgment of all Indian Agents who have had an opportunity to witness the effects of the system upon the Aborigines.

The system of Indian agencies and Indian chieftaincies, is, throughout, at variance with the fundamental principles of civilization, and, therefore, should be abolished.

Republican Governments and Moral Influence.
—In reading Mr. Baird's sketch of the obstacles to be encountered by the advocates of the Temperance reformation, on the other side of the Atlantic, we could not but reflect on the superiority of our form of government over the monarchies of Europe, in regard to the diffusion of truth, and the exercise of moral influence. There, the governments when they choose, step in and prevent the diffusion of truth. They palsy, whenever it is their pleasure, the arm of him who would exert a powerful moral influence in removing evil customs and evil practices from society. They fear that if men come together to consult respecting plans for preventing vice, they will soon form schemes for getting rid of oppression.

Not so under a republican government.—Men may exert their agency alone, or in masses, as they think most conducive to the end they have in view. True, now and then an alarmist may rise up and deny their right of voluntary association—thus attempting to act the part performed by monarchical governments. But still, moral influence has free course—the salt of truth can be cast wherever its presence is required by human corruption. The work of reform is carried forward with a rapidity and power, which startle those who have been accustomed only to the revolutions effected where truth and moral influence are manacled, as if they were malefactors whom it is not safe to let run at large in the community.

With feeble powers, under a republican government, men can exert more moral influence, than could be exerted, often, under a monarchy, by the most gifted and powerful intellect. It is, in this respect, therefore, a privilege, to live under such a government. The world, too, has a right to look to our country, for the exercise of a moral influence in converting the nations, and in diffusing among them the blessings of civil and religious liberty, which is not to be expected from any other source. Like a few, among many prisoners, whom some kind hand has relieved from fetters, that they may tear off the chains, and burst the prison-doors of the others,—our nation stands free among the other nations of the earth;—not thus privileged for its own enjoyment, merely, but to deliver its fellows from bondage. What moral truth is able to accomplish, can no more be seen from its influence under the restrictions of a monarchy, than the power and spirit of a lion in his native forests, can be seen from his movements as half-tamed he paces the narrow limits of his cage. The native haunt of moral truth, is a country newly settled, among a race not exhausted by luxury, and under the mild restraints of a republican government.

Conn. Observer.

THE POOR VS. THE RICH.—In almost every instance, the poor members do more for the cause of benevolence, than the rich. This truth is illustrated by the following, from the Morning Star.—N. H. B. Reg.

In the town of — there is a Freewill Baptist church which has four members whose temporal circumstances differ in the following manner.

The first has a large sickly family and no property.
The second has a small family and \$5000
The third is possessed of \$10,000.
The fourth is worth about \$50,000.
The first, works extremely hard, and lives very poorly; but he is honest, and by good economy, he is enabled to give a little every few weeks, for the spread of religion. The

second, labors less severely, lives more comfortably, and occasionally gives a dollar for the advancement of some benevolent object. The third, takes life quite easily, multiplies a thousand conveniences about him, and is making arrangements to give each of his children \$3,000 as fast as they are "of age." Occasionally, however, he gives a dollar or two, to aid in the extension of the Redeemer's Kingdom, especially when he is solicited so to do, for he seems to be thought a covetous man. The fourth labors extremely hard, for every day presents to him powerful facilities for increasing his wealth; and to keep all things in order, and moving onward, he has to work like a slave. This brother gives sometimes a dollar for the spread of the gospel, and when his heart has been melted, he has been known to give \$5.

The probable annual income of the last three brethren above the first is about as follows:—\$300,—\$600,—\$3000. The most of this with the principal, they are laying up for themselves and their children. True, they have every reason to believe that they themselves will not need all this income, much less all the principal. True, they have for warning and instruction the agonizing experience of thousands of wretched parents who have ruined their children, by giving them unnecessary wealth, but they have no eyes to see, nor ears to hear.

Would these brethren draw the curtain of eternity aside, and count the cost of the course they are pursuing, they would not thus ruin those they so much love, and bring on their own souls the guilt of robbing God. After reserving a competence for themselves and their children, they would hasten to deposit the surplus of their wealth in the treasury of the Lord. Then would they be feet to the lame, and eyes to the blind. Then would they dry the orphan's tears, and cause the widow's heart to sing for joy, and many would arise up and call them "Blessed."

From the Watchman.

A BRIEF EXPOSITION

Of the difference between Old and New Divinity.

Mr. Editor.—The question is frequently put by those who do not read and investigate for themselves—"What is the difference between Old and New Divinity?" I have not heard or seen a more just or lucid answer given to this inquiry, than was given a few days since by an intelligent and pious layman from the interior of the State of New York, who had sustained a fiery trial on account of his adherence to Old Divinity; but who, with a few faithful associates, has saved the church to which they belonged from impending ruin. Should you give him answer a place in your paper, you may save many others the pains of asking similar questions—or if they are asked, you can aid those who are addressed in giving an explanation in few words. Said our friend to the gentleman from New York—"What is the difference between Old and New Divinity, which we hear so much about these times?" Said the stranger—"Old Divinity has the prodigal return begging; New Divinity has him return while he has yet cash enough in his pocket to bear his expenses."

G. P.

WANTS OF BURMAN MISSION.

Extract of a letter from Rev. Howard Maule, to a Christian friend in this city, dated Maulmein, April 20, 1836.

"I am pleasantly disappointed in regard to this climate. Though it is now the hottest of the season, I do not suffer so much by any means as I have done in Philadelphia. I have not seen the thermometer above ninety-five in this house, and that only some days. At night it descends to about seventy-five to eighty-five. Military gentlemen here, who have been stationed at other points in India, speak in the most favorable terms of the climate on this coast, as compared with other places in British India. I think climate ought to form no part of the terror of missionaries to Burmah, at least the part of it lying on the coast."

"I have been exceedingly delighted with the part of the mission which relates to the Karens. On the paper on that subject, which I sent to the Board, you will see much for which to thank God. For the information of yourself and many friends, who wish to send out useful articles, I will name a few which will be most acceptable. Writing-paper is greatly needed, and is here very expensive. They are very glad to transcribe tracts and portions of scripture, which are not quite ready for the press, or, if ready, can not yet be printed. Slates and pencils are very much wanted for the schools. Two or three large brass kettles, to be used each by an entire village, would be very important in a variety of manufactures which the missionaries are teaching them to execute. Brown soap, small axes, large needles, a few two inch augers, and two or three light ploughs, are all very much needed."

"If any should be disposed to send a bell, ten or twelve of these, say about the size of a good academy bell, could be employed with much advantage. But what I am more desirous of than any of the above mentioned articles, is that each church should be supplied with a suitable Britannia communion service. There are eight Karen churches and five Burman in the mission, but not one has anything of the kind. If any one should send such articles as I have mentioned, they should be directed to Messrs. Wade and Mason, at Tavoy, or Mr. Vinton, near Maulmein; the former having five churches under their care, and the latter three. It is desirable that all articles sent from home should be specifically designated to the individuals or stations for which they are designed. I am very desirous that the church in this place should have a good bell. They are now about to finish a good zayat, or meeting-house, of large dimensions, built in the best manner, of teak-wood throughout. This species of wood is as durable as any in the world. The Christians here, and Mr. Judson's personal friends, have contributed largely towards the building, so that much less than half of the expense will fall on the Board. I do hope that some church or some little voluntary association for the purpose will take up the subject, and give them a bell and communion service. The church consists of more than a hundred native members, and the congregation on Sunday is large and respectable. Let us should aim at the same object. I would say that I have requested Mr. Lincoln to procure an expensive communion service for the Karen church at Mats. Will not Federal street give one to Maulmein?—that's street to the English Baptist chapel at the same place—Baldwin Place one for Ava—and the first church one for Rangoon?"

May 6, 1836. My health is good, but the constant heat debilitates me very much. I thought my throat was almost well, having preached several times without great inconvenience to my little audience on ship board; but being induced to preach here in the English Baptist chapel, I injured it exceedingly, and conversation

is now somewhat painful—when long continued, very much so. Every day develops something which, as a Board, we could not know, and in which, as their agent, I find exercise for all my discretion and wisdom. The brethren here have become so impressed with the utility of an office like mine, that some of them have proposed that I remain in the East, passing always from station to station. This I can not feel to be my duty, but really think that such an office would be the means of saving more money than the costs, besides the advantages.

"Mr. Judson would very much prefer his bell fixed with a tolling hammer and not a clapper. He will have to strike it twice, and the house would be much less jarred. One of one hundred and fifty or two hundred pounds would suffice. The effect on a community which now knows no Sabbath would be very great. Every reason which authorizes a bell at home speaks for one here, and other reasons which do not exist at home. The zayat is in the midst of the mission-yard, with dwelling-houses around, and the public neither know when Sabbath comes, nor the time to go. There are no clocks, or time-keepers, public or private."

Christian Watchman.

Foreign Missions.—The churches do not come up to the wants of the Board. Shall the missionaries be detained for want of a few thousand dollars?

We know not what judgments await this land; but from present indication we fear that the foreign missionary cause may be left to languish like the colonization cause, until a more Christian spirit shall prevail at home and spread its influence abroad. The influence of our sailors and merchants abroad is doing more to corrupt the world, than all our benevolent societies are to purify the world. In fact, this corrupting influence is now almost neutralizing the little religious influence which we are spreading abroad.

What could the Apostle Paul have done, if during his labors, Christians from Judea had followed him with the same spirit of avarice and self-indulgence which we now send out?—We are fully of opinion that the Lord will never suffer such a religion as American Christianity to be propagated through the world.

We would not check any efforts for spreading Christianity abroad; but we would call forth efforts for the Christianization of these U. States. We are no more a Christian nation, than was ancient Greece or Rome. The whole superstructure of our government is based on selfishness; and Christians are generally governed in their business operations by the selfish maxims of the world.—N. E. Spectator.

From the American Presbyterian.

REMARKABLE REVIVALS IN NOVA SCOTIA.

Mr. Editor.—I send you the following well authenticated account of a most remarkable revival of religion in Yarmouth, Nova Scotia, hoping that all Sabbath school teachers will feel, more deeply than ever, their responsibility, and be animated and strengthened to faithful and persevering duty, by the bright example here presented before them.

The revival commenced in the Sabbath school through the faithfulness of a devoted teacher. He had awoke to a feeling sense of the solemn responsibility resting upon him. He met his class in tears; the time usually devoted to the recitation, he spent in personal conversation with his pupils. He addressed them in a tender, yet faithful and pointed manner. But a few Sabbaths had passed before he heard the interesting cry, "Dear teacher, pray for us." The Spirit of God was melting their hearts. The heavenly light already kindled around him, was spreading itself to other classes, and pervaded the whole school. But it stopped not here. It overpowered the common day, and wrought its glorious work and won its trophies. When we last received intelligence, four hundred and thirty six were rejoicing in Christ. Glorious answers were those to that teacher's prayers! A rich and blessed harvest this, although the seed was sown in tears. Whatsoever we sow, follow teachers, that shall we also reap. A spiritual harvest will as surely follow pious efforts, as a temporal harvest will follow the cultivation of the ground and the sowing of the seed. But how different the fruits! How shall I compare the richest and most abundant temporal harvest, with the unfolding glories of heaven! Contemplate this teacher as he meets these precious souls at the resurrection clothed in pure white, shining in un fading beauty. Had he gained, while here, the highest honors, the sweetest pleasures, and the richest wealth of earth, how insignificant would they all appear to him now. He goes to reap the rewards of the faithful, and join that shining throng in the song and glories of heaven.

For the Christian Secretary.

SABBATH SCHOOL CONVENTION OF THE ASHFORD ASSOCIATION.

In conformity to a vote passed at the last session of the Ashford Association, that a Sabbath School Convention be formed within its limits, a number of delegates from a part of the churches met with the third Baptist Church in Ashford, on the 21 day of November, 1836.—After an appropriate and very instructive address by Dr. Chaplin, of Willington, the Convention was organized by the election of J. Chaplin, moderator, N. Branch, Secretary, and B. Cook, Jr. assistant Clerk. After an adjournment and prayer by Br. Grow, the delegates were called for, and were as follows:—

1 Woodstock, N. D. Benedict, Br. S. Crawford, and Andrew Corbin, delegates. 2 Woodstock, D. Munger; Mansfield, Wm. Bowen; Willington, Dr. Chaplin, David Vinton, Elisha Brigham; Willimantic Falls, B. Cook, Jr. Thompson, J. Grow, Pomfret, N. Branch, J. W. Fairfield; Hampton, James Elliot; 3d. Ashford, L. Gage, Dea. J. Burley, Stephen Payne; Stafford A. Cole, Aaron Gage.

Appointed brethren Chaplin, Cook, and Benedict, to prepare a Constitution for this Convention; whereupon the committee retired and subsequently presented a Constitution, which was adopted unanimously, but mislaid, and is here omitted.

OFFICERS.

HIRAM RIDER, Esq. President, Willington.

JASON W. FAIRFIELD, Vice President, Pomfret.

B. COOK, JR. Corresponding and Recording Secretary, Willimantic Falls.

D. MUNGER, Auditor, Abington.

Dea. J. Leonard, Stafford, Dea. A. Taylor, Capt. E. Brigham, Willington, B. Corbin, Ashford, N. Deller, Willimantic, Board of Managers.

Resolved, That it be the duty of the clerk to collect statistics from schools not represented in this Convention, and incorporate them with the minutes.

Resolved, That a Committee of three be appointed to present business to this Convention in due form and order, and that Brn. Grow, Cole, and Gage, be that Committee; Whereupon, after retiring a few moments, the following subjects were assigned to the persons whose names are respectively annexed, to be reported at the next session.

S. S. Libraries, B. Cook, Jr., J. Chaplin. Teachers Meetings, N. D. Benedict. Visiting Schools and Families, J. Grow and Dea. Wm. H. Manning.

New Schools, N. Branch.

Adult Classes, L. Gage.

New Publications, T. Huntington.

Circular Address or Letter, Wm. Bowen.

Anniversaries, D. Munger.

On the expediency and practicability of establishing a Seminary for the instruction of Sabbath School Teachers, Jeremiah Chaplin, B. Cook, Jr., and Nicholas Branch.

Statistics of the Schools Represented.

1. Woodstock. Bible class and Sabbath school organized together last spring; divided into ten classes, 1 superintendent, 10 teachers, 60 or 70 scholars, 60 or 70 volumes in library. N. D. Benedict, superintendent.

Willington. 1 Superintendent, 1 assistant, 7 male and 8 female teachers, 130 scholars, 190 volumes, Bible class 25 scholars.—Dr. Chaplin, Teacher. Asa Taylor, Superintendent.

Pomfret has 5 teachers, 50 scholars, 200 volumes in the library. Reuben Pitts, Superintendent.

Willimantic Falls have 11 classes, 3 Bible classes, 14 teachers, 109 scholars, 275 volumes in library. Bible class library, standard works, 40 volumes. B. Cook, Jr. Superintendent. 67-15 connected with the school added to the church.

Thompson, North. Three schools and two Bible classes. At the house of worship 9 teachers, 35 scholars; infant class, 21 scholars, Bible class 35 scholars. At the Factory Village 8 teachers, 25 scholars, infant class 21, Bible class 22. W. Bates Superintendent. The other is partly in Barnstable, 5 teachers, 15 scholars, infant class 15—whole number of scholars 189. Wm Joslin, Superintendent.

Stafford. 1 Superintendent, 8 teachers, 40 scholars, Bible class 20, infant school 1 teacher, 6 scholars, 2 conversions.

Thompson, South, has 2 schools, one now discontinued, the other in progress, classes 17, teachers 17, 209 volumes in library. Village school Bible class 40 scholars, 2d Bible class 10, total 50. One teacher connected with the church. J. Elliot and Deacon S. Crosby, Superintendents.

3d. Ashford has 9 classes, 9 teachers, 58 scholars, whole number connected with the school 83, 94 volumes in library.

Hampton has one Superintendent, 5 teachers, 35 scholars, 103 volumes in library.

The thanks of this Convention was voted to Dr. Chaplin for his excellent address on the occasion; and a request for a copy for the press, either in synopsis, or in full. Suspended business for the purpose of forming an extra session of the Ashford Association, during which there was appointed from that body brethren J. Chaplin, B. Cook, Jr. and Wm. Bowen, delegates to attend the Bible Society in Philadelphia, the ensuing spring. Also delegates were appointed to the Convention, to meet on the 2d Tuesday in October, at Brooklyn, for the preservation of the Sabbath from desecration. The following were appointed: N. Branch, T. Huntington, Wm. Bowen.

Resumed business, and appointed our next anniversary at Willington, third Wednesday in October, 1837.—N. D. Benedict to preach or deliver the introductory address, N. Branch his alternate.

Voted that a copy of these minutes be sent to the Christian Secretary for publication. Adjourned.

NICHOLAS BRANCH, Sec'y
November 2d, 1836.

*The weather on that day was forbidding which is the probable reason that no more churches were represented.
† Not practicable.

For the Secretary.

According to previous notice, a Convention was holden in Brooklyn on the 8th ult., for the promotion of the better observance of the Sabbath. A large number of delegates of various denominations from different parts of the county attended. The meeting was sustained with an unusual degree of interest. The deliberations were spirited and very harmonious. All seemed to feel that it was good to be there, and the congregation dispersed confident that the meeting would result in the more faithful and extensive sanctification of the Lord's day.

The Convention was organized by the choice of the Rev. N. Branch, of the Baptist Church in Pomfret, Chairman—the Rev. G. J. Tillotson, Clerk, and J. A. Welch, Esq. of Brooklyn, Assistant Clerk. The exercises of the occasion were introduced by the reading of select portions of Scripture, together with singing and prayer.

The following resolutions were unanimously adopted:—
Resolved, That the Sabbath is one of heaven's most important institutions for the welfare of our world, and that its general and sacred observance is intimately connected with the permanency of our political and religious institutions, and with the vital interests of individuals, communities and nations.

Resolved, That from various causes, there has been of late years an increasing desecration of the Sabbath in our land—and that Christians and patriots ought to take the alarm, and awake to vigorous and faithful efforts to arrest the progress of this spreading evil.

Resolved, That the Sabbath, by Divine constitution, embraces one seventh part of time, or twenty-four hours—and that the conscientious and strict observance of the whole day as holy time, is equally obligatory.

Resolved, That it is the bounden duty of the

friends of the Sabbath to make individual effort, by way of private conversation, reproof and entreaty, with those who are found desecrating the Sabbath; and that much may be effected in this way to check the profanation of the day.

Resolved, That we deem it highly inconsistent with the principles and profession of Christianity to let horses and vehicles, or to rest property in ways which encourage the desecration of the Sabbath; and all who do thus are partakers in the guilt and consequences of Sabbath breaking.

Resolved, That it is vastly important that professing Christians hold forth the light of an unspotted example in reference to the strict observance of the Sabbath; and that known violations of this day on the part of the members of our churches should be made a matter of rebuke and warning, and in frequent and repeated cases a matter of discipline.

Resolved, That for the sake of promoting the sanctification of the Sabbath and the interests of religion, we deem it very important that there be a more general and habitual attendance upon the sanctuary; and we recommend to all the churches and friends of the Sabbath, to make vigorous and persevering efforts to persuade all classes to attend somewhere upon the worship of God.

Resolved, That it be recommended to all of our churches to procure a number of tracts, or essays respecting the Sabbath, (as e. g. that by President Humphrey) and circulate them among the people.

G. J. TILLOTSON, Clerk.

For the Secretary.

THINGS TO BE LAMENTED IN THE CHURCH.

Among the things to be lamented in a Christian church, PRIDE is one of no small magnitude.

1st. Because it endangers the peace of the church. Where pride is suffered to predominate, or to exert any considerable influence upon the heart, and consequently upon the character and conduct of those professing true godliness, it cannot but endanger the peace of that church which professes to the world to be the humble disciples of the humble Saviour. Under its influence the Christian cannot enjoy uninterrupted peace of mind; and consequently that peace in his own bosom which is the high privilege for the Christian to enjoy, cannot be communicated to his brethren. It also disposes him to take a mistaken view of the character and conduct of his brethren—to denounce their zeal—to question their piety—to censure their conduct, or to pass judgment upon their actions. But here the evil does not stop. It also tends to produce self-exaltation, self-conceit, and creates a very high opinion of his own character, conduct, and ability, to the depreciation of that of his brethren. And who does not see that this state of things must, of necessity, endanger the peace of the church?

2d. It exerts a detrimental influence upon the church. It seems very much to weaken the confidence of its members in one another. A humble, self-devoted, conscientious, Christ-imitating disciple, cannot find that sweet communion, that congeniality of feeling, that entire Christian confidence in a brother thus under the influence of pride, and self-exaltation. He cannot find in such an one that unity of soul, that harmony of feeling, which is so indispensable to Christian effort, and to Christian duty; in his intercourse with such an one his graces will rather be eclipsed than brightened; his zeal will rather be chilled, than warmed; his efforts will rather become paralyzed, than made more efficient; and stumbling blocks will be cast in the way of his duty. And besides, those who have embraced the Lord Jesus, and united themselves with his professed followers at a later period, will be very apt to look up to such professors as examples, or as their standards of Christian excellence and piety! and will be inclined to say to themselves, "the Christian religion is not indeed so self-denying as we imagined; the pathway to heaven is not so narrow and strait as we apprehended. Others mingle with the world, conform to her fashions, indulge in pride and vanity to a considerable extent, and why should not we? Religion was not designed to make us singular, and we do not like to see people righteous overmuch; the times have changed, and things will not answer *n. e.*, which did very well once," &c. &c. These considerations will certainly retard their growth in grace, and knowledge of our Lord and Saviour, rather than accelerate it; it will make them dwarfs in religion and true piety, and but miserable lights in the world.

3d. It has a bad influence on the world. Now whether Christians are always aware of it or not, I think it is a fact beyond doubt, that the world is constantly watching the progress of the church, observing the delineations of Christian character, and noticing with nice precision the conduct of professors of religion—questioning their claims to piety, canvassing their motives, and marking the distinction which exists between professors and themselves; and this too with no enviable degree of that perfect charity which the gospel inculcates. And though their reason, and better principle will often acknowledge the divine excellence and superiority of the Christian religion, and the transcendent purity of true holiness, yet, nevertheless, they will take great pains to screen themselves behind the faults of professing Christians, and behind those evils which are greatly to be lamented in the Christian church, as a kind of apology for themselves, or as a kind of quietus against the loud and warning voice of conscience, and self-condemnation. And though they know, (for reason must tell them) that they can reap no possible advantage from this course of procedure, yet it is perfectly natural to the human heart, unsanctified and unsanctified by divine grace. Now the least advantage Christians give the world for such criticism, the better it will be for them, and the more honorable it will be for the Christian church, or as individuals professing Christianity, and the glory and excellence of our divine pattern, re-

flected through the church, will shine with redoubled splendor.

4th. It prevents revivals of religion, and grieves the Holy Spirit from us. Sinners are not so likely to be converted to God when they perceive no very marked difference between professors and non-professors,—when they perceive Christians as cold and frigid as the dreary regions of the North, in a cause which they profess most warmly to espouse,—when they perceive them as stupid, indifferent, and careless as the veriest worldlyling, respecting those things which they profess are nearest and dearest to their hearts,—and those objects which they profess to prize and cherish above every other consideration, as when they act more consistent with the character and conduct of true Christians, and show by convincing proofs that they are indeed what they profess to be, the humble followers of the lowly Saviour. And when revivals do occur, the above considerations will induce very many to question the reality of the Divine presence, and ascribe the visible operations of the Holy Spirit to animal magnetism, or some philosophical cause, rather than give the honor, the glory and praise to Him to whom it is alone due; and so submit with their whole hearts to the dictates and teachings of his most gracious Spirit.

And more; it grieves the Holy Spirit from us. The Lord cannot be pleased with his professed people living in a state, and conducting in a manner as opposite as the antipodes from that bright example, those rules and precepts which He has kindly given them for their encouragement, imitation, and cordial acceptance. He finds they are not prepared for his exceeding great blessing, that they need pruning that they may bear more fruit, that there is not heartily, constant, and zealous co-operation among them to advance the interests of the Redeemer's kingdom on earth, and promote his glory in the world; that their piety and zeal is too much of a transient and periodical kind; that their prayers are too irregular and languid; or perhaps too heard as and contracted to insure this rich blessing of heaven. And thus the Holy Spirit is grieved from them. A sad condition for the church! A sad condition for the world!

In the above I have not attempted to picture the developments, or delineate the character of pride, so much as to notice its detrimental influence, and pernicious consequences, and its exceeding sad effects both upon the working, and Christian, especially when found nurtured and cherished within the bosom of the church. But we are confident from the light of inspiration and from the voice of conscience, that whichever of its multiplied forms it assumes, whether it be disguised in the garb of humility, or in the affectation of true piety, or comes itself with display and vanity, attired in costly robes, and decked with jewels, walking in haughtiness of manners and unteachableness of disposition, deceiving short sighted men, it is equally obvious to the eye of Omniscience, and cannot possibly receive the approbation or meet the smiles of Jehovah. Does it not become Christians then, to beware how they cherish it, how they countenance it, and how they indulge in it? and to plead with anxious solicitude, "Lord search me?" JUSTINA.

CHRISTIAN SECRETARY.

HARTFORD, DECEMBER 3, 1836.

The Rev. Henry Jackson, having arrived in town, will commence his pastoral labors with the North Baptist Church next Lord's day.

On the same day, the Rev. Wm. H. Shailer, Principal of the Literary Institution at Suffield, will preach for the South Baptist Church; from whom he has received a call to become their pastor, but which is as yet undecided.

Jewish Schools in Algiers.—There are eleven Jewish schools in Algiers, containing 404 children from five to thirteen years of age; most of them below nine, and few as old as twelve. The schools are kept in the synagogues, are taught by Rabbins, the children are seated on the benches used by worshippers, or "crunched upon their mats, like the young Moors." Unhappily they are so crowded together, that there is no room for freedom of motion, and the air is excessively impure. From the description of the apparatus used, such as reed pens, rags of paper, writing with the paper laid on the knee, and having nothing whereon to rest the hand; it is evident the pupils labor under great disadvantages.

The branches taught in the elementary schools, are reading and writing; the committing to memory of the Psalms; and translating the Bible into Arabic. "The forms of instruction," (says our informant) "are in a state of primitive imperfection." Left handed persons are taught to write with the left hand. "The discipline is that of the whip."

The letter of the Editor of the *Annals of Education*, from which the above facts are abridged, closes as follows.

"It ought however to be stated, to the honor of the Jews of Algiers, that on learning that the teachers of the public French school for mutual instruction could not be sustained, they contributed one hundred francs a month, from their treasury, for his support. About two hundred Jewish pupils have passed through the school, and entered into commerce in the public service; and half the present pupils are native Jews. It is interesting to observe this despised and degraded nation, for so many centuries treated as dogs by their Moorish masters, still preserved by their sense of religious obligation from the entire neglect of their children, and teaching them still, in the house and on the way, the little which ages of exile, and darkness have left them of former knowledge."

GRANVILLE LITERARY AND THEOLOGICAL INSTITUTION.—We are obliged to some unknown friend for a pamphlet, containing "general information respecting the internal arrangements" of the above named seminary. It has a preparatory and collegiate department. The collegiate course "is designed to be of

the most thorough and critical character." There are two terms in a year, each term being 21 weeks. Yearly expenses \$63. Opportunities for manual labor are afforded to those who desire it. A new college edifice is erected, furnishing great accommodations for students.

At the annual meeting of the Board of Trustees, a committee was appointed to petition the Legislature for pecuniary aid. The financial statement as presented by the executive committee for 1835, is encouraging; the receipts of the year having surpassed the expenditures. Faculty, John Pratt, A. M., President, and Associate Professor of Theology. Samuel B. Swain, Professor of Moral Philosophy and Theology. Paschal Carter, A. M., Professor of the Latin and Greek Languages. George Cole, A. B., Professor of Mathematics and Natural Philosophy. Principal of the Preparatory department.

The Ohio Bap. Ed. Society have resolved to found a Theological Professorship in the Institution, for the benefit of indigent students for the ministry. Provision is made for a partial course of study, for such ministers as cannot go through an entire course. This is a feature of the Institution which we hope will never be changed. This sentiment grows out of the fact, that there is not now, never was, and never will be in this world, *uniformity* in the wants of the church, in reference to the degree of literary and scientific attainments in the ministry. And another fact might be added, and that is, the pre-eminent success which God has vouchsafed to multitudes of unlearned ministers of the gospel, in their efforts and toils to win souls to Christ. This favor is still continued; not for the sake of such men, but because God is a sovereign in the choice of his instruments, and will send by whom he will, whether any of his professed ministers as conservators of the church, are agreed or disagreed with his economy. It will be hard to persuade such men, that unlearned ministers are the *curse* of the church, notwithstanding a young man of learning who is "aspiring" to the ministry may have so announced. The task will not be accomplished while such men so manifest the truth as to commend "themselves to every man's conscience in the sight of God." It is therefore thought to be a wise proceeding to adapt the studies of ministers to their circumstances, in order to meet and conform to the manifest economy of God, instead of attempting to conform that economy to our views of things.

EXPERIENCE OF AN EDITOR.

The Rev. Mr. Garrett, who is a man of years, has been long a travelling preacher, and of course has seen much of men and their conduct, and has for the last three years been Senior Editor of the Western Methodist, has published in that paper his valedictory address; the paper having ceased under that name. We quote a few of his remarks as a probable specimen of the feeling of every thoughtful, unimpaired, fearless, straightforward christian, who has had as much as three years of editorial experience. He says:—

"Resolved to retire from a scene of care, solitude and perplexity; from a situation so subject to vexing, finding, censorious, and unimpaired motives; where the most sincere and well intended services are rewarded with ingratitude, and the unenvied shafts of envy and malevolence sometimes find their object. He regrets to have come to say, that he retires with a worse opinion of human nature than he entertained three years ago, and with diminished confidence in the professions and pretensions of men. I retire, disgusted with carrying care, the tricks of avarice cloaked with the garb of christianity, and the instability and treachery concealed beneath a smile.

The writer carried with him into this department, principles and motives, which for many years he had held sacred, (i. e.) a scrupulous regard to truth and faithfulness, not to be yielded to the whims and caprices of men; and having fixed his eye on the "pure doctrines of the discipline" and what he believed to be vitally important to the welfare of the Church, and the promotion of moral virtue—neither the rod of terror, the influence of wealth, or the smiles of flattery, could induce him to relinquish principles, merely to please men.—This has been esteemed by some, his *fault*; it may have been his *misfortune*; for by a straight-forward, honest course—by publishing communications which were literally true, dragging out infractions of discipline, and delinquencies in office, he incurred the displeasure of those who could and did wield their influence adversely. "You must not turn censor," said temporizing advisers, too much "point and severity." Luther's reply to a charge of "tardiness of expression," evinces great integrity; he was "of opinion that God will have the deeds of men" "exposed," and not "softly dealt with;" that such a course "gives people but light concern, and are presently forgotten." Nor do I (said he) transcend the example of Christ, who having to deal with people of like manners, called them sharply by their own proper names, such as an *adulterous* and *perverse* generation, a *brood of vipers*, *hypocrites*, *children of the devil*, who could not escape the damnable of hell." There is much truth in the remarks of a respectable journalist: "Newspaper editors, who do their duty fearlessly and independently, are sure to be misrepresented, slandered and abused, than any other class of men in the community. They never utter a truth in morals or politics, that a cowardly conscience can apply to itself, but the owner of that conscience speedily seeks revenge, by calumny and slander of the best kind." This is written under the caption "Western Methodist," and the writer adds: "He speaks and bows with grace polite, while, like the secret assassin, he hesitates not to turn and drop the poison into your drink."

SOUTHWESTERN CHRISTIAN ADVOCATE.—This is the name of the paper which takes the place of the Western Methodist, which it seems was bought in by order of the General Conference, so it is to be entirely under its control. The first number is received, and is the size of the former paper. Thomas Springfield is Editor; who, in some remarks says, "he has long had, and still has his fears, that the church is not so pious as formerly. And yet he cannot view this subject through the desponding medium, and in the gloomy aspect with which it is viewed by some." These remarks are followed by others, on the feelings of older christians, in whom he says there is "an increasing tendency to retire from society." &c. &c. The whole forming a gentle infernal rebuke to the former Editor, (Mr. Garrett), for his valedictory remarks, as quoted above, and indeed, his faithfulness in "dragging out delinquencies in office," which every attentive reader of the W. Methodist must have recognized.

It is justly to be apprehended that too many conductors of religious periodicals in the U. S. feel like Mr. Springfield;—they think the church and minis-her-

try are "not so pious as formerly;" but are comparatively easy about the matter. Never mind trifles, say they; give this affair to the old folks; let them sigh and cry, while we young and more enlightened saints, throwing declension in piety to the winds, go ahead, improving in every thing pertaining to style, and increasing in numbers.

These last remarks are intended to apply to some editors of all denominations, and not to those of any one sect exclusively.

THE CHRISTIAN REVIEW.—The Fourth Number (which completes the first volume) of this valuable periodical has come right early to hand. We have had time only to glance at its several articles, a catalogue of which is herewith appended. By their titles it will be seen that they embrace some subjects of importance; especially the first article, upon the "Qualifications of Witnesses;" and the sixth, being a review of "Colton on Episcopacy." It is not meant by naming the above articles to intimate that any of the others are unimportant or uninteresting; for the whole will be found both interesting and instructive.

This number of the Review is equal in every respect to its predecessors, and completes a volume of great worth. To accommodate it to the process of binding, which every owner should get done, a title page and complete index of the whole accompanies No. 4.—Our acquaintance with the work goes to increase our estimation of it, and deepen the conviction of its importance to the cause of Baptist literature and Baptist principles, as a standing periodical. We commend it as such to the patronage of both clergymen and laymen.

Contents of No. IV.—Art. I. Qualifications of Witnesses. Ought any man to be excluded from bearing witness, on the ground of religious belief? II. Memoir of Dr. Jackson. III. Faith and Works. IV. The Religious Belief of the Baptists. V. Memoir of Carey. VI. Colton on Episcopacy. VII. Neander's Church History. VIII. American Literature. IX. Hug's Introduction. X. Harris on Covetousness. XI. Literary Notices. XII. Miscellaneous Intelligence.

Return of the Louvre.—The ship Louvre, in which Mr. Sutton and his large company of missionaries went out to India, has returned in safety to Boston. The missionaries on their arrival, presented her commander a very polite card, acknowledging his kindness, and attention to their comfort during the passage out.

Sailing of Missionaries.—Six clergymen and one physician, together with their wives, all missionaries of the A. P. C. F. M. sailed from Boston on Wednesday the 23d in the ship Saracen, for Southern India. They received their instructions publicly on Lord's day evening preceding; and religious services were performed on board the ship at the time of her departure. Thus is the number increasing, who go to spread literary and religious knowledge among the heathen.

Free religious instruction of the poor.—A new chapel erected in Pitt street, Boston, for the purpose here named, was dedicated last Lord's day morning. Sermon by the Rev. F. T. Gray, from Luke xix. 10. "The Son of man is come to seek and to save that which was lost."

Painful Intelligence.—A friend at Wilmantic Falls, under date of Nov. 28, says,—"Elder Cook is very sick, and it is expected he cannot long survive." We have no later intelligence, but pray that the Head of the church will spare his youthful servant for protracted usefulness.

A second Baptist church was constituted in Nashua, N. H. on the 13th inst. Sermon on the occasion from Gen. xxxii. 19.

In the Presbyterian Synod of Illinois a resolution was introduced as follows,—"Resolved, That abolitionism as it is sometimes described, viz. That all slaveholding is sin, be, and the same is hereby disapproved." In favor of the resolution 5; against it 4; excused from voting 19. Query, does this prove that slavery is not sin?

Rev. Joseph M. Graves was publicly recognized as pastor of the 2d Baptist Church in Springfield, Mass., at Chickopee Factory, on Wednesday, the 16th inst. Invocation and reading of Scripture by Rev. Dorcas Clark; Sermon by Rev. N. Wildman, of Sullist, Ct.; installing prayer by Elder Jonathan Smith, of the 3d Baptist Church, Springfield; right hand of fellowship by Rev. P. Brockert, of West Springfield; charge and address to the church by Rev. L. Hall, of West Springfield. The exercises were all peculiarly interesting.—*Ch. Watchman.*

DEDICATION.

A beautiful Meeting-house was opened for public worship in Blackstone village, Mendon, Ms. on Thursday, the 17th inst. The introductory prayer was offered by the Rev. Bradley Miner, of Woonsocket, R. I.; the Sermon was preached by the Rev. Jonathan Aldrich, of Worcester; the dedicatory prayer was offered by the Rev. May Burlingame, of the Free Will Baptist Church in Blackstone, and the benediction by the Rev. David Benedict, of Pawtucket, R. I. This house was erected by the Blackstone Manufacturing company, who own the whole village. This company reside in Providence, and consists of the Hon. Nicholas Brown, Cyrus Butler, Esq., the Messrs. Ives, and others. The Meeting-house is owned by the Company, and is designed to be used in that way which, in their estimation, will best promote the interests of religion in their village. It is hoped the time will come when every manufacturing company will see it to be for their interest to follow the example of the Blackstone Company. In many instances, manufacturers not only do nothing to favor the cause of religion, but much to oppose its interests. We rejoice that like the instance mentioned above, there are many honorable exceptions to the last remark. The gentle man, (W. & D. F. Farnum), whose village (Waterford) is a half mile from Blackstone, gave about one thousand dollars annually for the support of the ministry, and for a school, the benefit of both being given to their help. Neither of these gentlemen profess religion, and are an example in this respect to thousands who do.—*Ch. Watchman.*

From the Connecticut Observer.

WILLIAM WATSON, ESQ.
Died, in this city, on the 14th inst. William Watson, Esq., aged 63. We expect an obituary notice of Mr. W. from another hand—but in recording his death we cannot refrain from touching on one or two points in his character.

Mr. W. was, to an extent of which we rarely find an example, unbending in regard to principle. He was, emphatically, conscientious—and adhered to what he thought to be right, with a tenacity which was the combined result of religious principle and native

temperament. We will not say that popular opinion had no terrors for him—but we may say, with truth, that it had no terrors which could deter him from the performance of duty.

Mr. W. was eminently persevering in effecting whatever he undertook to accomplish. He did not lose sight of his object, nor was he easily daunted, or discouraged in his execution. He would not desert it for what fell in with the taste of the moment—nor because it was beset with difficulties. This trait was conspicuous in his persevering devotion to the cause of peace, in circumstances which would have disheartened one less persevering and tenacious of his purpose. This cause he regarded as one of the best which could engage the human mind;—and he entered upon it with a fixedness of resolution which no discouragement could damp, no apathy of the community relax. He did more than any other man in the State, toward awakening public attention to this object; and by personal labors and sacrifices established the Advocate of Peace—the best periodical venture to say, devoted to this subject, which the world has ever seen. The cause, dear to his heart in life, was dear to him on the verge of the grave;—and he requested, as one of the favors he asked of his friends, that if it was worthy of patronage, they would not desert it when his agency was withdrawn. He has gone to his reward, and we do so, it is now rejoicing in the presence of him, we said, "Blessed are the peace-makers, for they shall be called the children of God."

Deacon Jesse Bulles.—This good man died at Thompson Ct., Oct. 1, aged 87. Deacon B. was a pattern of industry, almost to the day of his death. From early life, he was a reputable professor of religion, and member of a Baptist church, sustaining the office of deacon for nearly the common age of man. Many of the former students of Brown University, as well as ourselves, will long retain the remembrance of the parental manner in which he, seconded by the assiduous and maternal attentions of his wife, some time ago deceased, discharged the responsible and pleasing duties of steward in that Institution.—Though his mental faculties had for some time become impaired, he enjoyed good bodily health, and retained his habits of industry; and though his memory had almost entirely failed, he retained the recollection of the Saviour, and the doctrines and promises of the Gospel.—"The memory of the just is blessed."—*American Baptist.*

General Intelligence.

MORE MANSLAUGHTER OR—MURDER. On the 16th, the Steamboat Flora, while on her way up the Ohio, and 33 miles below Cincinnati, parted the connecting pipes between the two boilers, by which one man lost his life, and 13 others were scalded and mutilated, some, beyond the hope of recovery. All but one were cabin passengers. These facts are gathered from the Cincinnati Whig. The Cincinnati Gazette states, that "the accident is imputed to the gross negligence of the engineer."

When will due punishment be inflicted on the base wretches, who so often destroy most wantonly the lives of persons who confide themselves to the safe conduct of the managers of public vehicles?

Melancholy case of Hydrophobia.—Geo. Austin, a colored man, who was in the employ of Mr. Zachariah Kempton, of this city, died of hydrophobia, on Thursday evening, 24th inst. He had been bitten about six weeks since by a dog supposed to be rabid, when, on his return from a business in the country, on Wednesday last, he remarked to Mrs. Kempton, who was providing his supper, that he felt unwell and very strange. Supper ready, he sat down to the table; on the appearance of his tea, he was instantly seized with horror—blew the water from the cup, and sprang upon his feet. He repaired to Mr. K's store, to whom also he remarked that he had strange feelings. Mr. K. told him he must take a sweat, and accordingly directed him to draw some cider brandy. No sooner had the liquid began to run, than he was again seized with convulsions. He suddenly drew out the faucet, flew around the room, and made a tremendous noise. It was now discovered that he was raving mad. He was immediately secured and pinioned to his bed—Violent spasms, with few intervals, continued nearly twenty-four hours, during which he barked and howled like a rabid dog in the agonies of death. When his spasms were off, he had his reason, and warned his attendants to keep out of his reach. He lingered in the deepest agony, a terrific and pitiable object, until about 8 o'clock on Thursday evening, when death put an end to his sufferings.

Several dogs, we understand have died of hydrophobia within a few weeks, in the city; one of whom bit a Mr. Cooley, whose condition, though giving no symptoms, is considered precarious.

Legal provisions should be made, and rigorously enforced, to prevent the recurrence of such frightful scenes.—*Review.*

Melancholy.—We learn from the Northern Courier that, on Monday evening the 14th inst., as Betsey Ann, daughter of Mr. Westerly Perkins, of this city, aged 6 years, was alone in her chamber, by some means her clothes took fire from the lamp, and she was almost instantly enveloped in the flames. Effortless assistance could not be rendered. She lingered in extreme agony through the week, and on Sunday last expired.—*Review.*

Eighty lives lost. Loss of the ship Bristol.—The Bristol sailed from Liverpool for this port, (where she belongs) 15th October, with dry goods, railroad iron, coal, etc., consigned to several merchants in this city. About three o'clock, last Monday morning, she went ashore in a gale on East Rockaway bar. The ship came to off Sandy Hook, at nine o'clock on Sunday evening, and made the usual signal for a pilot, but none came near her; so at eleven o'clock she stood out for sea-room, the Highland Light then bearing W. N. W. and at a steered E. N. E., the wind blowing a gale, and driving her directly on the land. At four o'clock, A. M. she struck, as has already been stated, fell over, deck to the sea, and many of the steerage passengers were instantly washed overboard and drowned. The remainder were forced to cling for their lives, exposed to a tempestuous sea.

The wreck was discovered from the shore (says the Gazette) early in the morning, but owing to the state of the weather, it was impossible to approach her, but about 12 o'clock on Monday, a boat started and succeeded in reaching the wreck, from which she took eight or ten female passengers, and succeeded in landing them safe on the beach.

The boat first started for the ship, she carried a tow-line with her for the purpose of securing it to the ship, and thus enabling them to make frequent trips to and from the vessel, but it unfortunately proved too short, and they were consequently unable to return to the ship until twelve o'clock at night, when the survivors were taken off. Among them were the captain, mate, and all the crew except the cook and steward, who were drowned.

The ship has gone to pieces, and the cargo is totally lost. The latter consisted of about 9,000 bushels of wheat, a large quantity of railroad iron, dry goods, coal, &c. The ship was insured for \$24,000, and most of the cargo was also covered by insurance.—*N. Y. Os.*

Steamboat Sunk.—The Steamboat Cloutierville, from New Orleans for Natchitoches, struck a snag, a mile below Cloutierville, on the 3d instant, and immediately sunk. Cargo saved, in a very damaged state. It is believed that the engine and furniture will also be saved, but the boat is lost.

It is reported in Salem, that the Nahant Bank of Lynn, suspended specie payments last Saturday. A meeting of the stockholders is to be held on the 5th of December, for the purpose of examining into the affairs of the Bank.

Difficulties in Maryland settled.—Four of the nineteen Van Buren electors who had absented themselves from the college to prevent the formation of a quorum, and thus render it impossible to elect a Senate, were induced by the decided expression of public sentiment at the recent election to take their seats on the 19th inst. and, the college then proceeded immediately to elect the Senate. Nine Senators were chosen from the Western shore, and six from the Eastern shore.—They received twenty-one votes, and there were five blank ballots of Messrs. Thomas and George, of Queen Ann's, Mr. Phuntain, of Carolina, and Messrs. Linthicum and Sellman, of Anne Arundel county.

Extensive Bank Robbery.—The vaults of the Oneida Bank, at Utica, were entered on Sunday the 20th inst., and the sum of one hundred and eighty thousand six hundred dollars extracted therefrom, besides about six thousand dollars in notes and checks. The money stolen consisted of notes on the Banks of Rome, Albany and New York, and the other Safety fund banks in this state, with about \$800 on banks in the Eastern states. In order to effect the robbery, six locks had to be unbolted, five of which were effected by keys and the other broken open. The directors offer a reward of \$6000, for the recovery of the money and the arrest and conviction of the thief; or \$2000 for the arrest and conviction of the thief alone.

Lost Pirates taken.—On Friday and Saturday last, the U. S. Marshal of this District, with his officers, succeeded in arresting on Long Island, five men named David Smith, George Combs, Lawrence Combs, John Weller, and Peter Wyckoff, charged with being concerned with others in robbing from the wreck of the ship Bristol, and from the passengers. They were brought to this city and committed to prison for examination.—*Transcript.*

The Catskill Messenger says there was a tremendous freshet in the town of Hunter, on the Schoharie Creek, on the morning of the 12th. The village was entirely overflowed—every bridge carried away and one half mile injured; also the New York Tannery, one saw mill and a dwelling were carried down the stream.

Mr. Alphonso Pagot presented his credentials to the Secretary of State on Saturday last, and was received as Charge des Affaires of His Majesty the King of the French to this Government.

Good Proposition.—Previous to adjournment of the town meeting on Monday last, a resolution was introduced, authorizing the Selectmen, if they deem it expedient, to offer a reward for every dog killed. The resolution was laid over to the adjourned meeting, on Monday next, at 2 o'clock, P. M. We hope the proposition will be approved by the meeting.—*Courier.* So say we.

Departure of the Mexican Envoy.—Signor Gorostiza has embarked for Mexico with all the members of the legation. Previous to his departure he addressed to our government an exposition of his reasons for taking this step.—*N. Y. Com. Adr.*

Hon. Mr. Kennard.—This gentleman, a member of Congress from Indiana, who was so badly scalded in the explosion of the steamboat Flora, is not expected to survive.

Fire at Albany.—About 500 feet of the rope-walk of the Messrs. Shaw at Albany, which is 1000 feet long, was destroyed by fire two days since. It is ascribed to an incendiary.

Fire at Johnston.—A tremendous destructive fire broke out at Johnston, Montgomery county, on Saturday morning, which has laid the fairest portion of that thriving village in ruins. The office of the Montgomery Republican, the Episcopal church, with its fine bell and old organ, presented before the revolution by Sir William Hunter, and nearly 20 buildings, stores and houses were destroyed. Loss estimated at over 30,000 dollars; one half insured. This church was insured for 5000 dollars.

Yale College.—The number of students at Yale College 570—a proud reflection for this excellent and venerable institution.

Magnificent Charity.—The Board of Brokers yesterday voted ninety hundred dollars to the various public charities of the city; making, with the two hundred dollars announced yesterday, the handsome sum of twenty one hundred dollars.

MORALS! KNIVES!!

The practice of carrying knives and pistols in our peaceable community prevails to an alarming extent, and should be expressly prohibited by an act of the Legislature as unlawful weapons. Lord Ellenborough it will be recollected, caused a law to be passed making it a capital offence to stab, wound or maim, with any dangerous weapon; and if we cannot check a fierce and furious spirit in other sections of the country, means, strong and effectual, must be adopted to prevent it here. Persons must not misunderstand their rights—they must not suppose because this is called a free country that it is not, or was not a country of laws—of order and good government. Carrying knives and pistols is illegal, because it may lead to a breach of the peace. A man armed at all points with deadly weapons is more apt to set into broils and difficulties than he who is unarmed, for he feels confident of his own strength, and in a sudden ebullition of passion the dagger may be fatally used. They should be abolished by Statute; there is no necessity to carry them, and they are dangerous to the peace, the safety, and the character of the city.

Now this is wrong in a city constituted like ours, and the subject should occupy the attention of our public authorities, and above all, convictions for stabbing should be followed by strong and severe punishments.—*N. Y. Evening Star.*

MARRIED.

At Wilmantic Falls, by the Rev. P. Judson, Mr. Ira Windsor, of Sterling, to Miss Almira Main, of Wilmantic Falls.

The above notice was accompanied with a dollar in money to pay for its insertion; with directions to hand the surplus (if any) to the Baptist General Tract Society. To the unknown donor we would remark, that his generosity is duly appreciated, and the more highly because so very unusual. But as we are not in the habit of receiving such tokens of remembrance for this department of our labors, (though they would not be refused if often presented) we shall reciprocate his kind intention to us, and his attachment to the Tract cause, by handing the dollar entire, to the Treasurer of the B. G. T. Society; and insert the marriage as usual—*gratis.*

At Bloomfield, on the 24th, by Rev. A. Bolles, Mr. Samuel Lapp, of Sandfield, Ms. to Miss Chloe Watrous, of Bloomfield.

In Troy, on the 22d inst., by Rev. B. M. Hill, Esq. ward E. Kendrick, Esq., Cashier of the Mechanics' and Farmers' Bank, Albany, to Miss Caroline E. Hill, daughter of the officiating minister, of Troy.

In Granville, Ohio, by Prof. Seaim, Rev. Asahel Chapin, pastor of the Baptist church in Buffalo, N. Y. to Miss Ruth K. Fisk, of Ashtabula, O.

In this city by Rev. G. Robins, Mr. Alfred Clark, to Miss Hannah Duty, both of this city.

Also, by the same, Mr. Abbot Miner, to Miss Nancy Starkweather, both of East Windsor.

In Bridgeport, by Rev. J. H. Linsley, Mr. James H. Winton, to Miss Catherine Sumners, daughter of Mr. David Sumners.

DIED.

In this city, Mr. John G. Richardson, aged 22 years, son of Mr. John Richardson, of Columbia.

In New York, the 18th inst., Dominicus M. son of the Rev. Duncan Dunbar, aged 14 years and 9 months.

In Roseawen, Nov. 16, Mrs. Mary Stanwood, aged 36 years, wife of Mr. C. D. Stanwood.

Another letter in the cause of God and his country has come in rest. Elder Joseph Wheat, of Cannan, N. H. aged 73.

In Stratford, of typhus fever, Mrs. Eliza W. Goodsell, wife of Mr. William Goodsell, of Bridgeport, and daughter of Mr. Henry Dean, of Stratford, aged 18 years. Biographical remarks next week.

NOTICES.

NOTICE.

The Connecticut Central Baptist Ministers Meeting stands adjourned to meet at Hartford, in the Vestry of the North Baptist Meeting-house, the 2d Tuesday in December ensuing at 10 o'clock A. M. Sermon expected from Rev. Mr. Neale.

Question for discussion, What is the scriptural doctrine of the millennium.

GEORGE B. ATWELL, Sec'y.

Meriden, Nov. 23.

NOTICE.

The Board of the Connecticut Baptist Convention, will hold their next quarterly meeting at the North Baptist Church, in Hartford, on Tuesday, the 13th of December next, at 1 o'clock P. M.

ORSAMUS ALLEN, Sec'y.

Bristol, Nov. 23.

CONNECTICUT LITERARY INSTITUTION.

Circumstances render it necessary that the Trustees of the Connecticut Literary Institution have an early meeting in order to consider some important subjects connected with the prosperity of this Institution. By the advice of Trustees, and as Chairman of the last meeting of the Board, according to the 4th article of the Charter, I hereby request a meeting of the Board in the City of Hartford, to be held on the 2d Wednesday in December, at 3 o'clock, P. M. at the same place in which the meetings of the Board of Education and Convention shall be held.

JAMES H. LINSLEY.

CONNECTICUT LITERARY INSTITUTION.

The fall term of this Institution will close the last day of the present month; and the winter term will commence on Wednesday, the 7th of December next. Those wishing to attend, and particularly those wishing to occupy rooms in the Institution, are requested to be here if possible at the beginning of the term.

WM. H. SHAILER.

Suffield, Nov. 22, 1836.

NOTICE.

The Board of the Connecticut Baptist Education Society will hold their next quarterly meeting at the Lecture Room of the North Baptist Church, in Hartford, on Tuesday, the 13th of December next, at 3 o'clock, P. M.

H. WOOSTER, Secretary.

Deep-River, Nov. 22, 1836.

CANFIELD & ROBINS,

PUBLISHERS, BOOKSELLERS AND STATIONERS,

Main street, directly west of the State House,

HAVE RECENTLY PUBLISHED

THE READER'S GUIDE,

CONTAINING A Notice of the Elementary Sounds in the English Language; Instructions for Reading both Prose and Verse, with numerous Examples for Illustration, and Lessons for Practice. By JAMES HALL, Principal of the Ellington School.

This work has been submitted to the examination of gentlemen of distinguished literary merit, and the following are among the Recommendations with which the publishers have been favored:

Middletown, Nov. 9th, 1836.
Gentlemen,—An examination of "The Reader's Guide" has satisfied me that it more fully meets the wants of Schools than any similar work now in use. Its merits consist mainly in an excellent analysis of Primitive Sounds—an accurate description of the positions of the Organs of Speech—copious Instructions on Inflections and Prosody, and an admirable adaptation of the selections to the Practice of the Scholars. I shall adopt the work, and recommend it to the attention of others engaged in instruction.

Yours truly, DANIEL H. CHASE,
Principal of Middletown Preparatory School.

Hartford, Nov. 15th, 1836.

I have examined, carefully, the new Reading Book of James Hall's, and have no hesitations in saying that I have never met with one so well adapted to the wants of the community as this treatise. The care, the taste, and the judgment exhibited in the selection of the pieces,—the appropriateness of the rules to the habits of New-England Schools and Colleges, and to the best models of our New-England orators,—the great distinctness with which they are expressed, all render it a valuable book for our schools and academies.

J. P. BRACE,
Principal of Hartford Female Seminary.

Cheshire, November 19th, 1836.

I have examined the Reader's Guide and introduced it into the Institution under my charge; and I think it a valuable addition to the list of reading books for schools, now in use.

N. C. MORGAN,
Principal of Cheshire Academy.

Washington College, Hartford, Nov. 25, 1836.

Few persons read well; few, even of those whose duties require them to read in public. A practical guide to the attainment of this useful art cannot fail to be acceptable both to teachers and pupils. The ripe scholarship and judgment of Mr. Hall, together with his great experience and success as a teacher, led me to expect a valuable treatise when I opened his volume, and the expectation has been fully realized. In part first, the analysis of the elementary sounds in our language and the description of the position of the organs in forming them, are striking, and, so far as I know, wholly original. It is evident that the author has devoted to this part of his work great study and practice; and its utility will readily be perceived. The new ideas in this part of the volume, will be of more value to the practical teacher, than the cost of the whole.

Inflections, Cadence, &c. are discussed in the second part. The author's principles and rules are evidently the result of original investigation and experience; and are much more concise, clear and practical, than any others I have seen.

Prosody is very properly made the subject of the third part. Much new light is thrown upon the quantity of syllables in poetry; and the difficult kinds of English verse are briefly described and illustrated by examples.

The fourth part consists of well selected reading lessons, so marked as to exemplify the preceding rules and principles. The lessons, so far as I have read them, are excellent.

Altogether, the "Reader's Guide" appears to me the best treatise on the art of reading, both for teachers and pupils, I have ever seen.

Respectfully, your obedient servant,

WM. M. HOLLAND.

POETRY.

A correspondent sent us a few days since, three select hymns on one sheet of paper, for insertion in the Secretary. In the paper of week before last, one of those hymns only was published; the other two are now given below.

TEMPERANCE HYMN.—A REPLY OF ONE WHO WAS ASKED TO DRINK.

1. Take back the sparkling bowl,
Take back the cup of death;
I will not damn my soul
For pleasure's transient breath.
2. Within dwell horrid deeds
To mar this happy earth;
See how the scaffold bleeds,
For man's inhuman mirth.
3. Take back the dreadful pest
That taints our country's name—
Kindles in every breast,
A raging, burning flame.
4. Hence with your poisonous draught,
Thy thralldom I disdain:
I wish my name to graft
On Temperance's scroll of fame.

The following is a fine specimen of Christian experience, though in some respects deficient in poetry.

HYMN—CHRIST THE PHYSICIAN.

Tune—Bunker Hill.

1. When a poor sinner feels his lost condition,
Guilt like a mountain pressing down his spirit,
God in displeasure threatening sorest vengeance
On the transgressor!
2. "Come to me sinners, guilty, heavy laden,"
Cries the Redeemer, I will ease your burden,
And the blest Spirit kindly interceding,
Pleads the surrender.
3. Now bleeds his heart in penitence and sorrow,
Till on his spirit, wounded and despairing,
Christ, the physician, pours in tender mercy
Gilead's balsam.
4. O how his soul in pure devotion rising,
Soars to the embraces of his dearest Saviour,
Counting all things in sober estimation,
Loss for this knowledge!
4. While to his faith transporting visions open,
Jesus all lovely with ten thousand graces,
Heaven, with its bliss surpassing our conception,
Mansions of glory.
5. Pleasures untasted, when to God a stranger,
And love's pure flame now kindled in his bosom,
Bid all his powers, in anthems never ceasing,
Praise the Redeemer. D.

REV. LUTHER RICE.

We see it announced in the Southern Baptist that Rev. Luther Rice died Sept. 25th, at the residence of Dr. Mays, in Edgefield District, S. C., of inflammation of the liver, terminating in suppuration. It is there also said that he bore his painful illness, of more than twenty days, with Christian fortitude, and that he died with unshaken confidence in the Redeemer, in whom he had trusted. His mortal remains were interred in the Pine Pleasant church yard. He directed that his horse, sulky and baggage should be sent to Elder I. L. Brooks, with a request that they should be forwarded to Elder Adiel Sherwood, with the declaration that all belonged to the college in Washington city.

Mr. Rice was born in Northboro', County, of Worcester, Mass., though in what year we are not informed. In youth he was distinguished for aptitude for study, for cheerfulness of disposition, which to his mind guided the future with unclouded hope, and for zeal and activity in religion. While a student preparing for college, he took a very prominent part in conference and other occasional religious meetings, in places where they were extremely unpopular, and when there were few to sustain him, and in some instances amid no small measure of persecution. He graduated at William's College, in the summer of 1810, and soon became a student at the theological institution in Andover, where he was associated with Newell, Judson, Hall and Nott, in forming the scheme for establishing a mission among the heathen in India. With these estimable men he was ordained, we believe, in Salem, in 1812, and in company with Hall and Nott, he sailed from Philadelphia, in August of the same year, for Calcutta. Mr. Rice was at this time a Pedobaptist, and went out under the patronage of the American Board of Commissioners for Foreign Missions.

Soon after reaching India, however, like Judson, he became a Baptist; and as by this change of sentiment they forfeited the patronage of the Pedobaptist Board, it was agreed that Judson should commence his labors in the mission, and that Rice should return to the U. States, and endeavor to awaken among the American Baptists a missionary spirit, and engage them to sustain a mission in India, and also to induce some others to go to the heathen. He reached this country in September, 1813, and was most affectionately received. He immediately entered on an agency through the length and breadth of the country for the accomplishment of these objects. The General Convention of the Baptist denomination in the U. States, for Foreign Missions, and other purposes connected with the Redeemer's kingdom, was organized May 18, 1814, and Mr. R. was appointed its missionary and agent. Mr. R.'s efforts were highly successful; but as the denomination was in a manner unorganized, and to a great extent uninformed on the subject of missions, it was on all hands deemed important that he should, for a time at least, continue his agency.

From the period of his return to this country, to 1820, Mr. R. employed nearly all his time, in travelling through the Union, giving

missionary addresses, and taking collections, and forming auxiliaries to the Convention, and afterwards attending their anniversaries; and it was astonishing to witness the rapidity of his movements, and grateful to perceive the very great success of his efforts. Only an iron constitution of body and mind, could have sustained him amid these accumulated labors, coupled with the weight of care and responsibility which accompanied them.

After his attention was more particularly directed to founding the Columbian College, in the District of Columbia, which was incorporated in 1824, his labors, though he travelled less, were equally unremitting, and his care and solicitude must have been greatly increased. In 1826, the relation between the college and the convention was severed, and from that date Mr. R.'s connection with the convention also ceased, and he devoted all his energies to the interests of the college.

But we hasten to close this notice with a brief sketch of Mr. Rice's character. He possessed a vigorous, discriminating and comprehensive mind. There were in its constitution the stamina of mental greatness, and it had been well trained by a good education, and enriched by reading, acquaintance with society, and much reflection.

He had great decision of character. Indeed, this may be said to have been his distinguishing characteristic. He was naturally ardent and adventurous, and felt great confidence in his own powers, and the circumstances in which he was placed, tended to fix and consolidate this trait of character.

When he returned to this country, and entered on a course of efforts to sustain foreign missions, the enterprise was new to our people, and they were without the lights of experience; all turned their eyes to Mr. R. as a kind of oracle, and his opinions were almost of course adopted.

He was eminently disinterested. For twelve years he labored incessantly and laboriously for the small pittance of \$400 per annum beyond his travelling expenses. We doubt whether there was an individual in the United States who endured so much exposure, who travelled so extensively, and who at the same time preached so much; and we doubt, also, whether there are more than a very few who could endure so much. To meet the wants of the college, he eventually relinquished all these small savings, together with some \$2000, or \$3000, which he inherited as a patrimony; so that in 1825 he was without a cent in the world. From that time till his death, he travelled almost constantly to preach and to collect for the college, without the least support from the college, or salary from any other institution.

Mr. Rice was distinguished for great elasticity of mind, and an exuberant flow of animal feeling. He was apparently always cheerful and always buoyant with hope. We remember hearing his eldest brother say of him, "Luther always looked for prosperity, and he always expected that to-morrow would be not only a fair day, but a little fairer than to-day." This cheerfulness of temper sometimes led him into slight improprieties, which were spoken of with regret by his friends, and seized on by the enemies of the great cause he advocated, as an argument against his piety, though those who knew him best, believed him a genuine Christian. For the last few years of his life, however, he was more solemn in his manner of conversation, and uniformly devout in his habits. His cheerfulness was evidently chastened into greater sobriety, and there is every reason to believe that his heart was more fully sanctified.

He was a sound, divine, and able preacher. He was well grounded in the doctrines of the gospel, and exhibited its truths in the proportions they bear to each other in the scriptures. His sermons were well digested, and skillfully arranged. They were usually delivered with a good degree of unction, and in an impressive manner. He preached at once to the understanding, the conscience, and the heart. Had he devoted himself to literary, or theological studies, he would have shone as a scholar, or a theologian. Had he entered exclusively on the ministerial office, he would have acquired distinction as a preacher and a pastor. Or had he returned, according to his intention when he left India, to the missionary field, he would have occupied a rank with the venerated Judson, to whom in very many respects he was in no ways inferior. As it was, he did not live in vain. So far from it, that the Baptist denomination in the U. States have had scarcely his equal among them, and to few are they more indebted. That he had faults, his friends admit, and he lamented; but he had redeeming qualities, which entitle his character to universal respect; and his memory will be cherished by all who knew him well, and most affectionately by those who knew him best and longest.

Amer. Baptist abridged.

ELEGANT EXTRACT.

"The examples of goodness have made bad men ashamed of vice, thoughtless men admirers of virtue, without either rendering the one truly penitent, or the other actively virtuous.—If, however, its partial influences (the influences of the Gospel by the reformation,) have been thus salutary, what may not be hoped when the whole moral nature of man shall have been subjected to its authority? The sun has indeed risen, and the mountain tops are already basking in its beams; but although the plains are illuminated by reflected light, yet the cold dews of evening still rest heavily upon them, while the shades and darkness still hover over the valleys beneath. But how glorious will all this seem, when green valleys, and silver rivulets, and glassy lake, and wavy plain, and pine clad mountain, are reflecting back the quickening effulgence of unclouded noon.

But that unclouded noon has not yet arrived.—God grant it may speedily come! whether it shall come now prophetic vision has not yet foretold. The results of improved civilization, in consequence of the diffusion of knowledge,

the unlimited freedom of the press, and the rapid accumulation of capital, have given an energy to human passion, and have taught such skill in devising modes by which it may be gratified that the impulsive powers of man have speedily acquired an energy before unprecedented. That they are already sufficient to balance the existing forces of moral restraint seems from many indications, far from improbable. The proof of this is seen in that feverish restlessness, that growing disregard for law, that universal disrespect for authority, that eagerness for war, and the desire of revolution, which are so characteristic of the present time.

It has been truly remarked, that for the last ten years, a single official note from any public functionary would have set Europe in a blaze. War is now a game which even wise kings can with the greatest difficulty prevent their subjects from playing at. And if kings refrain from fighting with each other, it is very doubtful whether their subjects can be kept from fighting among themselves. The people are every where very much bent upon breaking the social fabric to pieces; every individual being well satisfied that he could easily construct a better. The whole history of the globe seems not yet to have convinced men that it has always been found very difficult to improve an edifice by levelling it with the dust, when you are obliged to re-construct it out of the very same materials.

But societies can never for a long time be stationary. If the explosive violence of human passion overthrow the buttresses which bind together the social edifice, the whole fabric will collapse with an overwhelming crash. The natural ferocity of the human heart, stimulated and directed by an intelligence which it never before attained, and whetted to anguish by the splendor of helpless opulence every where within its physical power; science and the arts are furnishing means of destruction before unknown and capable of gratifying to the full the wildest love of slaughter; the press raining down in every land one horrible tempest of firebrands, arrows, and death, will combine to form a scene of triumphant havoc, such as the pen of the historian hath never yet described, nor uninspired imagination ever yet conceived. Thus civilization will be swept a second time from the earth, not as before, by hordes of the north, but by a sanguinary herd of her own degenerate children. Nor is this idea at all chimerical. Within the memory of many of you, this drama has been enacted in the most civilized and polished nation in Europe. France was deluged in blood, her treasures wasted, and the continent from Moscow to the Mediterranean, was whitened with the bones of Frenchmen, before the turbulence of passion, once ascendant, was brought within the limit of moral power which existed to restrain it."

Wayland.

PLEDGES.

The Baptist General Convention assembled in Richmond, Va. in the spring of 1835, pledged itself to raise during the ensuing year for the purposes of the Board \$100,000 and raised only about half that sum. The Home Mission Society proposed \$50,000 and raised less than half that sum. The Massachusetts State Convention a week or two after, pledged, as its appropriate share of the \$50,000 \$6000 for Home Missions, but did not raise half the amount. Thus, each of these several bodies made a splendid failure, and yet, each did a better business than they had ever done before. We do not say that the Foreign and Home Mission Societies, could not have profitably used more funds than were paid during the last year into their respective treasuries, but we are quite sure that they could not have profitably employed the whole amount which was proposed for their benefit. The executive Boards of our various benevolent institutions, should be made to feel respectively, an assurance that whatever was absolutely needed for the vigorous prosecution of their work should be furnished; and whenever their plans are submitted and the amount of means requisite stated, it should be sent up. And, as we recently stated, we cannot persuade ourselves that we have come to a condition in which this would not be done.

"The pledge of \$12,000 to the A. B. H. M. S. was not redeemed. Only \$8,000 were collected during the year for the parent society; and \$3,000 of this was appropriated to meet the deficiency on the pledge of the previous year. This system of pledging and failing to perform is deeply to be deprecated. Its only effect is to excite expectations that must be disappointed, and to encourage expenditures which must lead to embarrassment. Nor can the repetition of such occurrences fail to bring reproach upon the denomination. The plea, that we only pledge ourselves to make the effort to raise the specified sum will not save us from disgrace. The pledge is virtually given in the name of the entire denomination throughout the State, and so the community understand it.—And how great an effort, it is to be supposed 70,000 Baptists will have to make, to raise \$12,000? It is as ridiculous to say that we have made the effort, but found it impossible to succeed, as it is disagreeable to acknowledge that we made the promise and have failed to fulfill it."—Amer. Pap.

The following extract from the Virginia Times, shows the horrid extent to which the Slave Trade is carried in our own country:

"We have heard intelligent men estimate the number of slaves exported from Virginia within the last 12 months at 120,000, each slave averaging at least \$600, making an aggregate of \$72,000,000. Of the number of slaves exported, not more than a third have been sold (the others having been carried by their owners who have removed) which would leave in the state the sum of \$24,000,000 arising from the sale of slaves.

Severe Laws.—The Corporation of Washington has just promulgated an ordinance, relative

to colored people; the following are some of its enactments. Free colored persons are obliged to have their title to freedom recorded, and to give bonds, renewable yearly, with "five good and sufficient freehold securities," in the penal sum of \$1000, for their good and orderly conduct, under a penalty of 20 dollars, and an instant departure from the city, on the order of the Mayor, or imprisonment for six months on refusal. By the third section the Mayor is prohibited from granting licenses for any purpose whatsoever to colored persons except to drive carts, drays, hackney coaches, or wagons. The fourth section totally prohibits colored persons from selling all kinds of fermented liquors, either on their own or another's behalf, or from keeping "any tavern, ordinary, shop, porter, cellar, refectory, or eating house of any kind, for profit or gain." A rigid construction of this section would break up even the apple stalls. The fifth prohibits private meetings of any kind, and meetings for religious worship after ten o'clock at night. Colored persons staying after this hour at any such meeting, shall be liable for every offence of this kind to a fine of five dollars—and police constables who shall neglect or refuse to disperse the same, render themselves liable to a fine of fifty dollars, and become incapacitated from holding office under the Corporation for one year. If this act does not keep the colored population within bounds, nothing short of wholesale imprisonment or extermination will be effectual.—N. Y. Trans. script, Nov. 10.

Professor Bash, in his remarks at the anniversaries last week, stated one fact in regard to the Koran, which we were not before aware of. It was this: that the Koran maintains the Ptolemaic system of Astronomy, viz. that the earth is the centre of the universe, and that the sun and the planets revolve round the earth, and the follower of Mahomet was compelled to believe this, or suffer the penalty of eternal damnation. This fact, said the Professor, renders it evident, that the Mohammedan religion contains within itself the seeds of its own dissolution. The light of science will eventually dispel this illusion, and teach the follower of the false prophet, that the Koran has made him believe a lie.

The late Dr. Backus of Samers, whose praise is in the churches, was a man of uncommon energy and shrewdness. Being in company one day, with several gentlemen, one of whom was a confirmed universalist, the latter remarked, rather for the ear of our reverend father than that of the individual whom he was pretending to address, that "men must die to be happy," and having repeated the remark, the doctor turned to him, and replied sternly, "men must die to come forth, 'some to the resurrection of life, and some to the resurrection of damnation.'"

An Honest Child.—The following pleasing anecdote related by an Englishman, fully demonstrates the influence of early religious training. A child about ten years old, going down a street one day, saw, at a distance a man counting money; when she came up as far as the spot where he stood, she found a shilling—picked it up and ran to his house saying, "Here, Mr. H.—, is a shilling you lost." "No child, it is not mine, keep it." "No, no," said she, "I saw you counting money, and when I came where you were I found this." He then took it and gave her a penny, with which she bought a toy, and went home; when her mother saw the toy, she asked her where she got it, the child told the story, and said, "an honest penny is better than a dishonest shilling," "for the love of money is the root of evil."

S. S. Journal.

A clergyman in Devonshire, the other day, after having endeavored to explain some difficult text, said, "I know that commentators do not agree with me." The next day a farmer in his village brought him a basket of potatoes, and said that as "common taters," did not agree with him, he had brought him a basket of his best kidneys, which he hoped would be more wholesome.

The celebrated Iron Mountain, about sixty miles west of St. Louis, is almost literally a mountain of pure iron, without scarcely a mixture of any other matter, and the who's country abounds with iron, lead, and bituminous coal; this mineral region is not yet settled, and the public lands in it were to be sold in September last.

A man called into a grocery, and requested of the keeper a glass of grog. He was refused, under a belief that he had already made too free use of the bottle—his impatience became excessive—he used violent language, and swore he would have some spirit, if he went to hell for it! He left the store—it was in the evening, and in a few minutes walked off the wharf into the water, and was drowned. Did the spirit of that man go immediately to heaven, and is it now participating in its bliss?

To half a pint of milk, put an equal quantity of vinegar, in order to curdle it: then separate the curd from the whey, and mix the whey with the whites of four eggs, beating the whole together. When it is well mixed, add a little quick lime through a sieve, until it has acquired the consistency of thick paste. With this cement, broken vessels and cracks of all kinds may be mended. It dries quickly, and resists the action of both fire and water.

Clover.—In the yard of the Moyamensing Prison, a clover is growing of a kind not before seen in this country. The leaf is large, and in the centre of each leaf is a small heart of the shape of that on ordinary playing cards, of a deep red color, distinctly marked. It is supposed that the seed was conveyed in some Spanish wool, which was picked at the prison.

London Fog.—A writer in the Knickerbocker says, that a London fog is about as thick as pea soup.

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At a Court of Probate holden at Hartford within and for the District of Hartford, on the 8th day of November A. D. 1836.

Present THOMAS H. SEYMOUR, Esq. Judge. On motion of Abigail L. Davis, Executrix of the last will and testament of Gustavus F. Davis, late of Hartford, who has died testate, deceased.

This Court doth decree that six months be allowed the creditors of said estate to exhibit their claims against the same to said Executrix after she shall have given public notice of this order, by advertising the same in a newspaper published in Hartford, and by posting the same on a public sign-post in said town of Hartford.

Certified from Record.
THOS. H. SEYMOUR, Judge.
Nov. 12.